



AL-TA'LIM JOURNAL, 23 (2), 2016, (128-138)

(Print ISSN 1410-7546 Online ISSN 2355-7893)

Available online at <http://journal.tarbiyahainib.ac.id/index.php/attalim>

Islamic Education at Mughal Kingdom in India (1526-1857)

Received: 10th May 2015; Revised: 10th June 2016; Accepted: 19th July 2016

Permalink/DOI: <http://dx.doi.org/10.15548/jt.v23i2.228>

Sri Suyanta

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

E-mail: srisuyanta@gmail.com

Silfia Ikhlas*

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

E-mail: silfia.ikhlas@yahoo.com

*) Corresponding Author

Abstract: One of the legacies of Islamic civilization in India was the Mughal dynasty that had encouraged the new revival of the old and almost drowned civilization. With the presence of this dynasty, the glory of India with Hindu civilization reappeared. Recorded in the history of Islam, the dynasty was established in the middle period. After the mid-over, there appeared three great kingdoms to rebuild the progress of Muslims. Among the major kingdoms were royal Mughal. The third crown can already be categorized as a superpower in those days, because the greatness of the kingdom had been able to organize the economic, political as well as military.. Islamic education at this time gained considerable attention. For this purpose, the royal Mughal made the mosque as a place of worship other than as a place of religious learning for the community. The mosque indeed had been provided with scholars who gave various lessons of religious knowledge. In fact, the mosques had also been completed with special rooms for students who wanted to stay for their education. Therefore, almost every mosque developed certain religious sciences with special teachers.

Keywords: Islamic education, Mughal empire, India

How to Cite: Suyanta, S., & Ikhlas, S. (2016). Islamic education at Mughal kingdom in India (1526-1857). *Al-Ta Lim Journal*, 23(2). doi:<http://dx.doi.org/10.15548/jt.v23i2.228>

INTRODUCTION

History and education are two important things that can be used as basis in determining the advance and retreat of a civilization, because with the history we can learn from the past to improve the future, whereas with education we can determine the level of human resources. Islamic education has a long history, in the broadest sense; Islamic education is growing along with the rise of Islam itself. Therefore, studying the history of education is very important, because we can assess how educational progress of our civilization from time to time (Azra, 2001).

Understanding education as it is commonly understood today has not been found at the time of the Prophet. But the efforts and activities undertaken by the Prophet in delivering the invocation of religion by preaching, conveying the teachings, giving examples, practicing the skills, motivating and creating a social environment that supports the implementation of the idea of an individual Muslim were the sign of education in the sense now. Islam will be directed towards the objectives to be achieved, because everything has been planned carefully (Arifin, 1991).

When Al-Walid bin Abdul Malik became caliph (86-96 H), Al-Hajjaj bin Yusuf Thaqafi has instructed Muhammad bin Al Qasim to fight against India. So, in 89H, Muhammad was moving towards India and held siege to the area bordered by Daibol plain after a devastating war that the region was conquered and established there a mosque. Muhammad was greeted by a very friendly welcome by locals and was welcome to enter their city with the promise that they would keep peace treaty.

Islamic civilization in India was Mughal. India was a region where Hindu civilization grew and developed. With the presence of the Mughal dynasty, the glory of India reappeared. After the mid-over, appeared three great kingdoms to rebuild the progress of Muslims. Among the great empire was the Mughal dynasty. Because greatness this kingdom has been able to master the economic, political as well as military and able to develop monumental culture (Nasution, 1985).

Islamic education at the time of the Mughal dynasty in India gained considerable attention. The mosque was provided with scholars who provided a variety of science subjects. The mosque had also been provided with a special room for students who wanted to stay for their education (Abdullah, 2002).

THE ESTABLISHMENT OF THE MUGHAL EMPIRE IN INDIA

Mughal dynasty stood a quarter-century after the founding of the Safavid kingdom. So among the three major Islamic empires, the kingdom is the youngest. Mughal Empire is not the first Islamic kingdom in the Indian subcontinent. Early Islamic power in the Indian Territory occurred in the time of Caliph Al-Walid, of the Umayyad dynasty. The conquest of this region carried out by the army of the Umayyad clan under the leadership of Muhammad Ibn Qasim.

In the phase of disintegration, the Ghaznavids dynasty develop the strength of his power in India under the leadership of Sultan Mahmud and in the year 1020 AD, he conquered almost all Hindu kingdom in this region, as well as to convert the majority of community. After the dynasty Ghaznavids destroyed, appear small dynasties such as the Mamluks (1206-1290 AD), Khalji (1296-1316 AD), Tughluq (1320-1412 AD), and other dynasties.

Mughal dynasty in India with Delhi as the capital city, founded by Zahiruddin Babur (1482-1530 AD), one of the grandchildren of Timur, Mongol ruler of Islamic origin (Yatim, 1994). Timur is a leading last ruler of Mongolia. He came from the East led troops in quantities large very with a conquest for the sake of conquest. No one was ever meet him let life. At that time, Iraq joined in the region in bow. After the death of Timur, this government weakened and split into several sections. Among the leading authorities Timurid rule after Timur is his son Shah Rokh (807-850 H / 1404-1446 AD).

Government Tamerlane vanished around the year 907H / 1500 AD, where each leader broke away with its own territory. Descendants of the family Timur had ruled India. They are descendants Zahirudin Babur (932 H / 1526 AD). They continued in power defeat British invaders in 1275 H / 1858 AD England and replace them with Hindus pagans (Al-Usairy, 2008). Babur was the maiden name of Zahiruddin, which means lion; he was born on Friday February 24 1483. His father named Umar Mirza became the amir in Fergana, the direct descendant of Miransyah third son of Timur. While his mother a descendant of Jenghis Khan, the second son of Genghis Khan. Jenghis Khan's death in 1227 provides an opportunity for Muslims to withdraw, while Central Jenghis troops towards China, Russia, and Eastern Europe for looting. For that one of the sons Jenghis has sent a massive army to Azerbaijan. From there then

the Mongolian nation managed to do the double attack (Su'ud, 2003).

At the age of 11 years, Babur lost his father and his father's leadership as well as replaced a very young age. However, he was very brave to look more mature than his age. He received training from an early age, allowing it to become a warrior and a great ruler (Yatim, 1994). He tried to control Samarkand which is the most important city in Central Asia at the time. The first time he experienced defeat to reach his goal. Then, thanks to the help of Ismail I, the Safavid king, so that in 1494, Babur conquered Samarkand city, and in the year 1504 the conquest of Kabul, the Afghan capital. Babur of Kabul continued expansion into India which at the time was ruled Ibrahim Lodi (Ali, 2003).

Ibrahim Lodi (Lodi sultan's grandson), the last Sultan of Delhi, imprisoned a number of nobles who opposed him. It sparked a battle between Ibrahim Lodi by Babur Zahirudin (grandson Timurlank) in Panipath (1526 M). Ibrahim Lodi was killed and his power moved into the hands of Babur, since that's stood the Mughal dynasty in India, and made the capital city Delhi. After he died, Zahirudin Babur was replaced by his son. Nashirudin Humayun (1530-1556 AD) and Nashirudin replaced by his son Humayun, Akbar Khan (1556-1605). In his era, the Mughal dynasty reached the peak glory (Mubarak, 2004).

Alam Khan Lodi another family trying to overthrow with the aid of Zahiruddin Babur (1482-1530) and one grandson Timurlank Ferghana ruler. The request was immediately accepted and with his army that very devastating in Panipat. Ibrahim Lodi was killed along with thousands of troops and Zahiruddin Babur immediately pledged his victory and then enforce the rule. Thus stood the Mughal dynasty and put an end to the empire slaves Turkey (Thahir, 2004).

Having established the Mughal dynasty, Babur tried to strengthen his position. On the other hand Hindu kings throughout India developed a large army to attack Babur

and in Afghanistan, faction loyal to the family of Ibrahim Lodi raised siblings Ibrahim, became Sultan Mahmud Lodi. Sultan Mahmud Lodi joined the Hindu kings. This time means having to deal with the coalition forces, but Babur can still defeat the coalition forces in close combat Gogra 1529 AD but he did not long enjoy the fruits of his struggle. He died on December 26, 1530 AD at the age of 48 after ruling for 30 years. After Babur died, Zahirudin Babur succeeded by his son, Humayun Nasir (1530-1539M) (Yatim, 1994).

Humayun, the eldest son of Babur, in carrying out the government faced many challenges. Throughout the period of the state administration that has been never safe, he has always fought against the enemy. Among the challenges that emerged was Bahadur Shah, ruler of Gujarat which broke away from Delhi. This uprising can be extinguished; Bahadur Shah fled and Gujarat can be mastered. In 1540 AD a battle with Khan in Kanauj, in this battle Humayun defeats. He was forced to flee to Kandahar and then to the Persian Shiite tradition he knows, often persuaded to enter, as well as the son of Jalaluddin Muhammad Akbar. Here, too, he built a military force that had been destroyed, and thanks to the help of the Shah Tahmasp that provide military forces as many as 14,000 troops, then in 1555, Humayun trying to retake power by invading Delhi which at the time was ruled Sikandar Sur. Finally, he could conquer this city and he ruled back in 1556 AD (Mahmudunnasir, 2005). Then Humayun succeeded by his son, Abu al-Fath Jalal al-Din Muhammad Akbar. Better known as Akbar, was born in Amarkot, October 15, 1542 M. and reign (1556-1605 AD) from the age of 14 years. Akbar as the guardian of the young sultan then was appointed Bairam Khan. Bairam is a competent man, but not a wise one. At the time of this Akbar Mughal dynasty reached its golden period (Su'ud, 2003).

His kingdom runs for 330 years (1527-1857) with 10 people to show great king. Sultan Akbar form a language used to unite all the people who are under their command, Urdu, which is still used until now in Pakistan.

Sultan managed to advance the Mughal dynasty in India by way of reconciling the Muslims and Hindu groups, defuse disputes endless, prosperity of the people by eliminating any tax, and also expand the economy in all its branches and to increase trade with foreign countries.

Behind him appears sultan Johangir and Sheikh Jehan. ShaykhJehan built the TajMahal for the tomb of his beloved consort. The building became the admiration of the world until now, including one of the Seven Wonders of the World. No less important mosque Moti "pearl mosque" in Agra. It made entirely of marble and carved verses of the Qur'an in it by using black marble.

Jehan Sheikh's son, Aurangzeb, strong famous religious, have flow expert sunnah. Heroism so intense that the whole of India, except a small area, entered under its control in 1690 AD In addition to facing a Hindu nation, he must face the English and Protugis who have started dating and plugging its power in India. Services that cannot be forgotten of his work is posted on the question Muamalat Islamic law. This codification effort called "Ahkam Alamgiriya" according to the mat wearing (Susanto, 2003).

ISLAMIC EDUCATION IN THE MUGHAL EMPIRE IN INDIA

During the Islamic Mughal dynasty, education gained considerable attention. For this purpose, the royal party pushed to make the mosque as a place of worship other than as a place of religious learning for the community. In the mosque indeed has provided scholars who will provide instruction across various branches of the science of religion. In fact, the mosque has been provided special rooms for those students who want to stay in the mosque for his education. Therefore, almost every mosque is the developer of particular religious sciences with specialist teachers. In its development, the

grand mosque has evolved into a university (Abdullah, 2002).

Islamic education in India has gone through various stages; there are two stages of Islamic education in India.

Traditional

Traditional Islamic education is the same as Islamic education in Indonesia this traditional system has a characteristic among teachers provide instruction by way of lectures in public, Halakah for teachers of terms used in traditional Islamic education is Hazrat, maulana Sheikhs in Indonesia sheikh, cleric, and clerics. Characteristic of traditional education that really stands out is more reliant attention to religious sciences simply by neglecting modern science while modern education system emphasizes only the modern sciences by ignoring religious sciences. This process is well underway at homes, kuttab, salon, mosques and madrasas science is taught about the teaching of religious knowledge.

Semi modern

The system is half modern and half of the traditional Indian Islamic education semi-modern can be seen from the shape of the building and teaching system, the shape of the building is modern and equipments office is already using computers as well as students have been introduced with technological equipment and even methods of teaching and administration are already using modern systems as complete website but still traditional learning system that is by halaqah. Schools have been introduced with modern equipment.

The establishment of Islamic education in India is not only how to create an Indian Muslim child smart and clever, but the missionary originator of Muslims in India has unique characteristics, Madrasahs in India stand to develop the greatness of Islam and defend the Islamic -the value of the threat of

foreign cultures, especially from the western culture when the British came to India in 1857 AD. The purpose of the British came to India with two goals:

1. Invaders by taking the natural resources and wealth then taken to England
2. As a missionary expanding and developing Christianity, the number of Christians in the beach area more number of Christians from other places.

The establishment of school education Islam in India to maintain culture Islam and defend India from colony to British in 1875 the arrival of the English in India is very detrimental to Indian Muslims and also English is also the cause of the magnitude of the fall of the Islamic empire in India, harmony is not only felt by Muslims themselves but felt by other religions such as Hindu and Buddhist.

The educational system of ancient Indian Hindu religious beliefs has centered on the lessons and the caste system. Strictly / assertive Indian society is divided by caste / levels. In the life of the famous Hindu religion in India there are four castes, namely; 1) Brahmins, 2) of caste Kshatriya 3) Vaishya caste, 4) Shudra caste (Shudras).

Living in India is not determined by the trust to the gods, but is determined by rank or caste earlier. The final goal of life is to attain nirvana. The characteristics of education in India are:

- a. Teaching religion in the united numbers.
- b. Education organized by the Brahmin caste.
- c. The purpose of education; achieve eternal happiness (Nirvana).

Implementation education takes place at home (family) and school. Namely the material taught astronomy, mathematics, knowledge of medicine, law, literature, history.

But do not be asked about the quality of education in India is now said to be high (quality). Indian country of nearly 1.2 billions has a lot of colleges that already has an

international reputation, not least with universities in Australia, the United Kingdom, and the United States (US). Some of the areas stood out such as medicine, information technology (IT), engineering and management.

Some of the institutes are already implementing the curriculum and methods of teaching and learning processes as well as models of Harvard. Many of the graduates of the colleges of India sold in several European countries and the USA. The Company believes Microsoft has its own caliber and many wearing college graduates from India. Many doctors work in various parts of the world such as the US and UK. Likewise, many technical experts scattered in various foreign countries. In the city of Dubai or Singapore also encountered many college graduates from India, and there are scientists and lecturers who teach in many developed countries.

A Muslim scientist, Gazalba even said that in the Mughal Empire, education is driven by the prize money to the mosque. All the mosques always have lower school (Gazalba, 1994). This means that the attention of a number of Mughal rulers against religious development by building a number of mosques for instance is very beneficial to the development of Islamic education and the teaching of Islam in society. Meanwhile, to meet the educational needs of the rich, the royal party has also provided special Madrasahs. Education or specialized schools is also provided to the Hindus called Pat Shala. However, in addition to special schools for specific religious groups, the kingdom also provides a school where children learn together Muslims and Hindus.

In addition to the mosque, there are also Khanqah (*Pesantren*) led by clerics or guardian, who is generally in the hinterlands. Khanqah in this era is an Islamic studies center that scored well. Khanqah taught in various sciences such as mathematics, logic / logic, philosophy, *tafsir*, *hadith*, jurisprudence, history, and geography. Farsi is the language of instruction in educational activities and instruction in Islam. In addition, the monarch

also provides a library that can be used by anyone. In the reign of Akbar (1556-1605 AD), a number of *Madrasahs* have established by government and individuals. Akbar built a madrasa in FathpurSikri, in Dili was built madrasah by MahamAqna (nanny's), known by its architecture.

Madrasah curriculum contains general knowledge in addition to religious sciences. The lesson includes mathematics, agriculture, geometry, astronomy, physics, logic, natural philosophy, theology, history and other. Raja education was known as the king Jahangir protective scientists. He also wrote his own biography with the title *Tuzk-i-Jahangiri* (Abdullah, 2002). Through mastery of Mughal, India became a cultural center in various fields, such as silk, science, philosophy, art and others. In addition to the science center Abbasid period centered in the city of Baghdad, Bukhara, Ray, Cordova, Sivilia and others; in the Mughal period to move to the cities of Cairo, Alexandria, Usyuth, Faiyun, Damascus, Himas, Hilap, Egypt and Syria. Akbar implement political system *Sulh e-kul* (universal tolerance), which is the view that the degree of all citizens are equal. In addition, Akbar Din formed the Divine, and also founded *Mansabdari* (public service institutions are obliged to prepare all the affairs of the kingdom, including setting up a number of troops).

At this time, it appeared *Umran* (sociology), dates philosophy (philosophy of history) with the advent of Ibn Khaldun *Muqaddimah* first book in this field also in this period refined formulation of political science, administration, science of warfare, the science of historical criticism. Under the rule of Mughal educational activities continue to grow up to occupy important positions in the government's policies. Babur (1526-1530 AD), establishing a *Madrasah* in Dili. Madrasah does not only teach religious knowledge like other *Madrasahs*, but also teaches mathematics, astronomy and geography. He

also formed the General Affairs Department (*shurat-iAmm*) whose task is to develop schools colleges.

In times of Shah Jahan who found colleges in Delhi, each mosque has a basic level agency led by a teacher. Since its establishment, many scientists are studying in India. In times of Aurangzeb who found an educational center in Lucknow, he was the most learned of all the Mughal rulers (Ahmad, 2000). Various activities are writing in matters of religion, history, and poetry, also complete collections of royal well as dissemination of knowledge. Therefore, there were little common libraries in various parts of the Mughal dynasty and the spirit that led to the development of Islam grows with religious institutions, education, and science (Abdullah, 2002).

By looking at the lessons taught in the schools and madrasahs, then the method is understood multi-method. Educational activities were then very prominent in India in the 18th century with the birth of the *mujahideen* movement initiated by Sheikh Waliyullah which gave very serious attention to education. *Mujahideen* Movement succeeded by his son Shah Abdul Aziz who emphasized that to achieve progress must learn the European language (English) was previously forbidden. Then, Sir Syayid Ahmad Khan has united to achieve progress of returning to pure Islamic teachings, namely the *Qur'an* and *Hadith*. By cleaning monotheism from polytheism and leave *taqlid*, *Ijtihad* is required to obtain a new interpretation of the verses of *Al-Quran* and *al-Hadith*.

Sayyid Ahmad Khan believes that education is the way for the Indian Muslims to achieve progress. Besides Shah Wali Allah, Sayyid Ahmad Khan, leaders of other Indian reformer Sayyid Amir Ali, Muhammad Ali and Abdul Kalam Azad. Advances in science and Islamic education in the Mughal dynasty does not bright earlier classical Islamic period. It is based on several reasons:

- a. Methods of thinking in theology were the traditional thinking method after method of Mu'tazila rational thought goes out.
- b. Freedom of thought in the style of Greek philosophical thought downhill after al-Ghazali to criticism of philosophy and on the other side of Sufism that rules the lives of the world is growing rapidly.
- c. Means the development of knowledge and ideas, such as libraries and foreign scientific papers were destroyed in the classical Islamic period, so that in the Mughal period as there is a chain of knowledge is lost (Yatim, 1994).

Doctors are great authors in past the seventeenth century Mughal India: Dara Shukuh fabricated Shukuh medicine, which is the last great medical encyclopedia in Islam. He is also known as a Sufi follower of Vedanta. Islamic medical science continues to grow in India through the centuries 12H / 18 M as scale medicine made by Muhammad Akbar Shah Arzani of Shiraz. With the presence of medical science of India / Islam which is the medical science in the form of medical philosophy (using the approach to God) lives Modern compete with European medical science (Yatim, 1994).

Indian Islamic Mughal empire was already very broad and magnitude at the time of Aurangzeb, exceeded from the time of Akbar. The limit has been expanded from Kabul to Arakan. From the mountain of the Himalayah to Karnat (India south far), Income country at the time of Akbar approximately 500 million pounds sterling a year, at the time of Aurangzeb rose increased to one billion. Meanwhile, the government and unbridled zealotry were much different from Akbar. He sought after attempt to give shades of Islam to India which has a population of more embraced Hinduism. Even at Benares Hindu sacred ground with a white dome and towers reaching to the sky. Name Benares trade for becoming Ahmadabad. His distaste for houses idols cannot be hidden, so that sometimes-cage care no longer feeling Hindu subjects uniform.

After reigned with the hustle and bustle day and night for 47 years Pagey, lift Sultan brave it in 1707. With his death, there is no longer Sultan successor for him, so it was not long after he died, Dean hyderabad country escape bond Delhi (1724), then follow anyway Bengal, and Aud, which are all within walking distance of year. Thus, staying on one of hands is in merely Mongol Delhi, Agra and Duab, which break away from that everything was sultans of Islam.

The development of Islam in India attracted many contemporary historians and historians of the past. But rarely write about the propagation of Islam in India. They mostly write about the invasion of Muslims and Islam in the Indian government power. This is due to India is considered as a country where Islam is established and developed with violence. It could not be found in the history of the propagation of Islam in India, even though of 70 million Muslims of India, many were converted to Islam not by violence, but solely through derivatives and persuasion filled with less peaceful way. This group is different from those who converted to Islam by force or by any other group of people of Indian origin were heterogeneous.

Islamic Propagation and social influence that allow developing get Islam are very less attention from chroniclers, writers both western and Indian authors themselves, which is a lot written about the war and the conduct of prince Muslim in his reign. Religious issues discussed as necessary and that any case of fanaticism and intolerance. The delegation organized propaganda carried out by Sheikh Neural bin Malik and his brother Malik bin Dinar and his nephew Malik bin Habib in the area Cranganore. Malik bin Dinar established a mosque in the area Magyi In 1124 H (As, 1996).

In the cities of the west coast of India in the 10th century reported by many Arabs people, for example in the city of Konkan, where they held a marriage with a local woman and Islam broadcast live freely. Bahamia under Islamic rule (1347-1490) and

King Biyapur (1489-1686) opened greater opportunities for Arab immigrants to broadcast Islam among the population (As, 1996).

PROGRESS MUGHAL EMPIRE IN INDIA

Heyday of the Mughal dynasty began in the reign of Akbar, the success of military expansion marked the establishment of the Mughal Akbar as a great empire. Two gates of the city of Kabul India and Turkistan by the government of the kingdom of Mughal India (Ali, 2003).

Politics and Government

- a. Akbar formed a militaristic government system. In the government, local governments held by a SipahSalar (chief commander). Average electricity territories entrusted to Faudjar (commander). Bridges have also given civil patterned ranks of the military, officials must follow military training (Yatim, 1994).
- b. Akbar applied Sulakhul political (universal tolerance). This policy contains the teaching that all people equal position in India. They are not divided according to ethnicity and religion. This policy can create a harmony of Indian society is very diverse.
- c. For the law of the kingdom, Sultan Akbar made Divine Din is an official religious views and attitudes of the kingdom, namely the elements of Islam, Hindu, Christian Persia and so that should be embraced by everyone.
- d. In the reign of Aurangzeb has contained its cooperation with Islamic countries outside India. A number of Islamic rulers have sent ambassadors or representatives of their countries to Delhi, for instance Sharif Mecca, the kings of Persia, Balkh, Bukhara and Kasgar; the governor of Basrah Turkey, Yemen and Hadmarut, the country's leaders and King Arbesinia Maghiribi.

Economy and Trade

In managing the government's agricultural economy also regulates agricultural organizations. Some progress Mughal empire, among others in the field of agriculture, in the form of grains, rice, sugar beans, vegetables, spices, tobacco, cotton, indigo and dye materials. Each village farmer is headed by a local official, called Muqaddam, which position can be inherited; he has the responsibility of depositing earnings to avoid crime. The farmer is protected land ownership and inheritance, but if not loyal to the local officials entitled to foreclose (Nur, 2009).

Field of Education and Science and Technology

In the field of education, Akbar built a building on a study of science; he also tried to win the sympathy of the scholars by granting a number of *Madrasahs* and libraries.

Field Art and Culture

- a. Art culture and architecture of the peak occurred during the sultan Shah Jahan which is characterized by a variety of physical cultural works, such as works of monumental architecture of the TajMahal, which is a beautiful building, which was intended as a sign of her love for his beloved wife MumtazMahal. TajMahal is also one of the wonders of the world and is a symbol of civilization and Islamic culture in India Past future. In addition, Shah Jahan built the Pearl Mosque, Jami 'in Delhi, as well as the Peacock throne, the throne is made of gold, silver, diamonds, and brilliant jewels (Su'ud, 2003).
- b. Creation art that stands out is a literary work composed by court poet, who speaks Persian and Indian. India is the famous poet Malik Muhammad Jayazi, a Sufi poet entitled the corpse produce great works, a work containing the message virtues of

the human soul. At the time of Aurangzeb, appeared a historian named Abu Fadl with his name and Aini named Akhbari Akbar, who explained the history of the Mughal Empire by sponsoring leadership. Akbar figure Din divine teachings, the doctrine mixture of various elements of Hinduism and Sufism from Shiite elements (Yatim, 1994).

Religious Affairs

The early development stage of Islam in India was the stage conquest and mastery of the minority. Developing relations in the field of Hindu religious and social is a necessary thing to do. These pioneers but this is not on the Sufi scholars began the 13th century onwards, you managed to convert a large number of Hindu lay mainly in the lower castes. What happens then is the tendency of syncretism in religion. Political developments of the Muslim minority have made crisis for Hindus. Thus, it appeared a new religion which is called Sinkhisme (Edyar & Hayati, 2009).

Muslim religious leaders India emphasized individual religious commitment and presenting Islam in a tram on the tram observance of the collective. They also hold more firmly to traditional Muslim values and oppose the efforts of the Indian State to modify the legal and educational institutions as interference in religious rights (Lapidus, 2000).

THE FAILURE AND DESTRUCTION OF MUGHAL EMPIRE IN INDIA.

After a half-century Mughal dynasty was at the peak glory, the successor Aurangzeb was not able to maintain the greatness that has been fostered by the sultans before. In the 18th century this kingdom entered a period of decline. Political power began to decline, the succession of leadership at the national level becomes the arena of struggle for, a separatist movement in the central Indian Hindu, Sikhs in the northern hemisphere and Islam in the east are

increasingly threatened. Meanwhile, traders English for the first time allowed by Jehangir invest in India, supported by the armed forces of the stronger control of the coastal territory.

Prolonged conflicts resulted in oversight of the weak areas. Then one by one released loyalty from the central government, even he or she tends to strengthen the rule *poisi* respectively. In 1713 nadzir Persian ruler Shah seized several border region of Mughal, until prestige has declined. During the reign of Shah Alam (1760-1806) Mughal dynasty attacked again by Afghan forces leader Ahmad Khan Durrani. The defeat of the Mughal This attack resulted in the fall of Mughal power in Afgan. The Shah Alam remain in power in Delhi with a position as sultan (Edyar & Hayati, 2009)

After the death of Aurangzeb (1707 AD), the eldest son Aurangzeb who had become ruler in Kabul. Aurangzeb's son then holds Bahadur Shah (1707-1712 AD) he embrace flow Shiites. During his reign which runs for five years, he faced a sikh resistance as a result of his father's actions. He also faced with the resistance of the Lahore for being overly imposing Shi'ism to them.

Prolonged conflicts are the result in oversight of the weak areas. The regional governments one by one from the central government to release their loyalty, even tends to strengthen the position of his government respectively. The disintegration of the Mughal territory is increasingly contested by the attitude of the region, which in addition to releasing loyalty to the central government; they also pose serious threats to always consistency Mughal dynasty itself.

There are several factors that led to the retreat of the Mughal dynasty in the last half century and led to its demise in 1858 AD, namely:

- a. Stagnation in the development of military forces that British military operations in coastal areas could not be immediately monitored by Mughal maritime power.

- b. Moral decadence and luxury living in the political elite, which resulted in wastage in the use of State money.
- c. Aurangzeb is too coarse approach in implementing the ideas-ode puritan and trends, so that inter-religious conflicts are very difficult to overcome by the sultans afterward.
- d. All of the heir to the throne in the latter half are people weak in the field of leadership (Yatim, 1994).

CONCLUSION AND RECOMMENDATION

Mughal dynasty stood at a quarter-century after the founding of the Safavid kingdom. So among the three major Islamic empire, the kingdom is the youngest. Mughal dynasty is not the first Islamic kingdom in the Indian subcontinent. Early Islamic power in the Indian Territory occurred in the time of Caliph Al-Walid, of the Umayyad dynasty. The conquest of this region carried out by the army of the Umayyad clan under the leadership of Muhammad IbnQasyim. In the phase of disintegration, the dynasty Ghaznavids develop the strength of his power in India under the leadership of Sultan Mahmud and in the year 1020 AD, he conquered almost all Hindu kingdom in this region, as well as to convert the majority of community. After the dynasty Ghaznavids destroyed, appear small dynasties such as the Mamluks (1206-1290 AD), Khalji (1296-1316 AD), Tuglug (1320-1412 AD), and other dynasties.

Mughal dynasty in India with Delhi as the capital city, founded by Zahiruddin Babur (1482-1530 AD), one of Tamerlane's grandson Mongol rulers of Islamic origin. Babur was the maiden name of Zaharuddin, which means lion; he was born on Friday February 24 1483. His father named Umar Mirza became the amir in Fergana, derivative lagsung of Miransyah third son of Tamerlane. While his mother a descendant of Jengkuai, the second

son of Genghis Khan. During the Islamic Mughal dynasty, education gained considerable attention. For this purpose, the royal party made the mosque as a place of worship other than as a place of religious learning for the community. In the mosque indeed has provided scholars who will provide instruction across various branches of the science of religion. In fact, the mosques have been provided special rooms for those students who want to stay in the mosque for his education. Therefore, almost every mosque is the developer of particular religious sciences with specialist teachers. In its development, the grand mosque has grown to become a university

Heyday of the Mughal dynasty began in the reign of Akbar, the success of military expansion marked the establishment of the Mughal Akbar as a great empire. Two gates of the city of Kabul India and Turkistan by the government of the kingdom of Mughal India. After a half-century Mughal dynasty was at the peak his glory, the successor Aurangzeb was not able to maintain the greatness that has been fostered by the sultans before. In the 18th century this kingdom entered a period of decline. Political power began to decline, the succession of leadership at the national level becomes the arena of struggle for, a separatist movement in the central Indian Hindu, Sikhs in the northern hemisphere and Islam in the east are increasingly threatened. Meanwhile, traders English for the first time allowed by Jehangir invest in India, supported by the armed forces of the stronger control of the coastal territory.

The principle simple understated firmly held by both the academic community both at the University of Delhi and on Jamia Millia Islamia. The academic community is not too concerned about the very modest facilities. For them, to produce qualified graduates far more important than make a fuss about supporting facilities. Basically, teaching and learning facilities offered at this campus complete their

second but in simple conditions. There are at campuses, hostels or dormitories for students, sports facilities, auditorium, stage arts, laboratory and canteen.

Speaking of salaries for teachers, there had been invisible bright glamorous lifestyle professors. Their lives are far from luxurious. Unlike most applicable in Indonesia, excellence and prestige of an academic is not measured by indicators of material, but it leads to a culture of academic creates, by how often scientific and thoughts are poured out in the form of papers included in international journals and how high frequency of teaching at the university another particularly on campuses abroad and many more things to be an indicator for a professor who is still undeniably academic quality. Quality is much more important for India.

REFERENCES

- Abdullah, T. (2002). *Ensiklopedi tematis dunia Islam/ketua dewan editor*. Taufik Abdullah.
- Ahmad, K. J. (2000). *Seratus Muslim Terkemuka*. Pustaka Firdaus.
- Ali, K. (2003). *Sejarah Islam (Tarikh Pramodern)*. Jakarta: PT Raja Grafindo Persada.
- Al-Usairy, A. (2008). *Sejarah Islam. Diterjemahkan Oleh H. Samson Rahman, MA*. Jakarta: Akbar Media Eka Sarana.
- Arifin, H. M. (1991). *Ilmu Pendidikan Islam: Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*. Bumi Aksara.
- As, M. S. (1996). *Ulama pembawa Islam di Indonesia dan sekitarnya* (Vol. 4). Lentera.
- Azra, A. (2001). *Pendidikan Islam; Tradisional dan Modern Menuju Milenium Baru*. Bandung: Mizan.
- Edyar, B., & Hayati, I. (2009). *Sejarah Peradaban Islam*. Jakarta, Pustaka Asatruss.
- Gazalba, S. (1994). *Masjid Pusat Peribadatan Dan Kebudayaan*. Jakarta: Pustaka Al-Husna.
- Lapidus, I. M. (2000). *Sejarah sosial ummat Islam*. RajaGrafindo Persada.
- Mahmudunnasir, S. (2005). *Islam: konsepsi dan sejarahnya*.
- Mubarak, J. (2004). *Sejarah Peradaban Islam*. Bandung: Pustaka Bani Quraisy.
- Nasution, H. (1985). *Islam Ditinjau dari Berbagai Aspeknya Jilid 1*.
- Nur, A. (2009). *Sejarah Peradaban Islam*. Aceh: PSW IAIN Ar-Raniry.
- Susanto, A. (2003). *Sistem informasi manajemen: konsep& pengembangannya*.
- Su'ud, A. (2003). *Islamologi: sejarah, ajaran dan peranannya dalam peradaban umat manusia*. Rineka Cipta.
- Thohir, A. (2004). *Perkembangan Peradaban di Kawasan Dunia Islam, Melacak Akar-akar Sejarah, Sosial, Politik, dan Budaya Ummat Islam, Cet. I*; Jakarta: PT. Raja Grafindo Persada.
- Yatim, B. (1994). *Sejarah Peradaban Islam: Dirasah Islamiyah II*. PT RajaGrafindo Persada.